

Integral Yoga®

The Teachings of Swami Satchidananda

JAYANTHI
ISSUE



DEC 18 1980

Sri Gurudev: What Is Satchidananda?
The Jivanmukta by Master Sivananda
Disciples' Reflections



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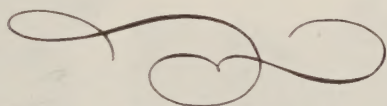
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Salutations to the Supreme One -

Full of bliss and happiness.

He is Knowledge personified, infinite,

Eternal, pure, and free.



With love, reverence, and measureless gratitude,
we dedicate this issue of Integral Yoga Magazine

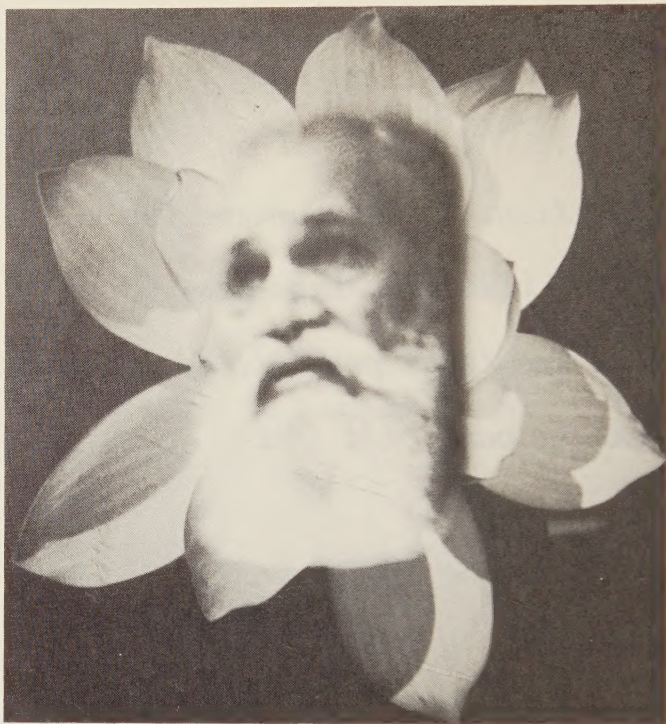
in honor of the 66th Jayanthi (birthday)

of our beloved Sri Gurudev

Swami Satchidanandaji Maharaj

from the LOTUS of our heart

GLORIOUS
JAYANTHI!

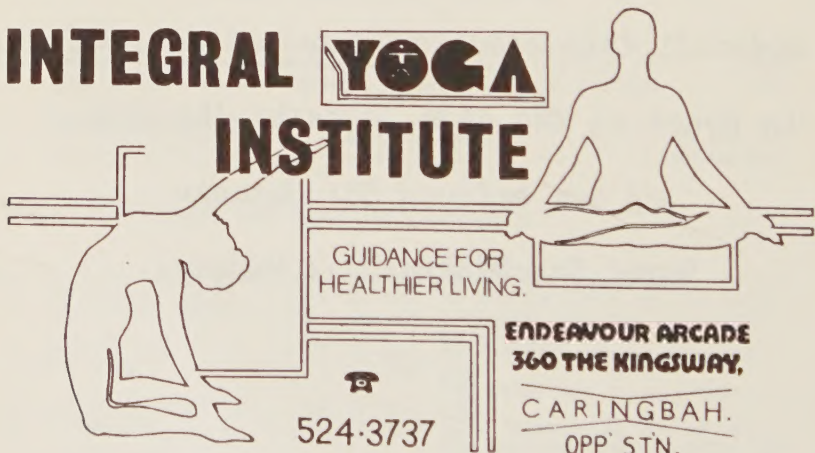


Love
from
your

Los
Angeles
children



INTEGRAL INSTITUTE



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360 THE KINGSWAY,

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OPP' STN.

Beloved Gurudev,

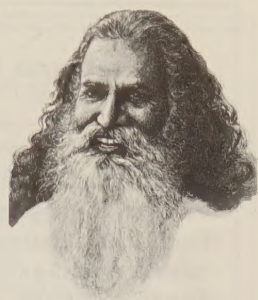
Thank you for bringing Yoga 'down under'!

With all love,

Your AUSTRALIA SATCHIDANANDA FAMILY

Integral Yoga®

The Teachings of Swami Satchidananda



❖ *Jayanthi Issue* ❖

Volume 11, No. 6 December 1980

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters



Dear Peace Promoters,

Thank you for your kind and warm hospitality during our stay at your Ashram. The gentleness of the Ashram's surroundings truly made us forget the apathy of our social environment. Whereas we do live in such a world, it is still possible to keep a harmonious and peaceful mind. Maybe one day people of the world will unite on the foundation of common goals, rather than disunite on the human diversity. Our prayers and good wishes are always with you.

I am particularly touched by Sri Gurudev's humane struggle for the creation of LOTUS. The beauty, the simplicity, and the understanding that this temple conveys to the entire humanity disrupted by one-way-street-paths, are to be contemplated upon by every thinking being. Basically all humans have the same needs and aspirations; their paths may be somewhat different.

I believe that with devotion and patience the Light of LOTUS will shine in the entire cosmos. It must. Now is the time to do away with our petty differences for the cause of humanity.

-M.B., State College
PA.

Beloved Teacher,

I want to announce that my father passed away yesterday. I am very grateful to you for

having helped me to become a better person and for giving me strength and courage in facing and accepting my father's death. Thank you very much. Love,

-S.A., Montreal

Sri Gurudev replies:

Thank you so much for your note. Although the loss of a loved one usually means pain and suffering for the bereaved, it is not the occasion for remorse or despair when one has the proper understanding. The soul is immortal; and, as such, the very essence of the one we love can never come and can never go. It is there eternally present.

I am truly happy that you found by your sincere devotion, the strength to understand this and to grow more and more to be the beautiful person that you are.

I am keeping your father in my thoughts and prayers, that his journey may continue to bring him closer to that Source in which we have our being. My blessings are with you always that you may be comforted and realize that perfect peace and joy which is your true nature.

God be with you always.
Om Shanthi Shanthi Shanthi.□

**May Your Light lead
us Home!**

JAI LOTUS!

Happy Jayanthi

Beloved Gurudev,

Your Chicago children.

Integral Yoga® Magazine

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

What Is Satchidananda?

Sri Swami Satchidananda

Many people think that there is a person called "Satchidananda". "Oh, he's about 5'11" tall. He has a long beard, wears an orange robe." But that is just a composition of elements that you see. You don't see the real Satchidananda, but you can experience it.

It's a combination of three words: *Sat*, *Chid*, *Ananda*. *Sat* means Existence or Truth. *Chid* is the expression, Knowledge, of it. *Ananda* is the Bliss you get out of it. So Truth, Knowledge, Bliss, is what we mean by the word *Satchidananda*. The meaning can be compared to the Holy Trinity. The Father exists always. He expresses Himself as the Son. Through the Son you know the Father. If He didn't express Himself, you couldn't know the Father.

So, *Sat*, Truth, should express itself as *Chid*, Knowledge. Then when you know that, you get the joy, the Bliss, the *Ananda* of it; you are in the Holy Spirit. *Sat-Chid-Ananda* -- the Holy Trinity that is everywhere, in everything, even in an atom.

That is your name as well. That is the name for everything. That is the common name for all that you can name. All matter has this *Sat-Chid-Ananda*. I'm not talking only about human beings. Everything, even a speck of dust, is *Sat-Chid-Ananda*. There It is, expressed as dust, and It brings some kind of joy by putting Itself together into a form. So everything is *Sat-Chid-Ananda*. That is the spiritual view.

If you see everything as Truth-- Knowledge-Bliss, you have a divine vision, the vision of God, the vision of Spirit.

CONSTANT CHANGE

In the worldly level, you have two more aspects - a name and a form. The *nama rupa prapancham* we call it.

In the divine level we have only three distinctions; in the worldly level, we have five. If somebody asks who you are, you don't just say, "I'm *Sat-Chid-Ananda*!" Instead you say, "I'm Jacob; I am a man." So you have a name and a form, in that case, a masculine form. The name and



form come and go; they change constantly. But Sat-Chid-Ananda, your true nature, will remain even when your body is in the powder form.

When you were a little younger, you were called a baby. Then you grew into a young boy or girl. Then you were a teenager, a student. Probably later on you became a boyfriend, a girlfriend, then a spouse. You got all these different names. A husband becomes a father, then a grandfather, then an old, old man; and ultimately he becomes a dead body. These are all changes in the body, in the name.

When a piece of wood changes form, you might call it pulp. The pulp is processed, and you call it paper. When that paper is cut into pieces and stitched together, it becomes a notebook. If you print something on it, it becomes a book. When it gets torn, it becomes waste paper. When you burn it, it becomes ash. So what is it that is lost here? The name and form keep on changing, but that Sat-Chid-

Ananda in it never changes. The common element is that Truth-Knowledge-Bliss. When it expresses itself in the worldly level, you have the name and form to relate to. It is the name and form which you see. If you have the proper perspective, you will use the name and form for your convenience; but you will go deep into the Sat-Chid-Ananda and see the oneness in everybody.

THE LORD'S FUN

If everything was just Sat-Chid-Ananda, without name and form, don't you think the whole world would be boring?

Imagine another piece of wood. This big piece of wood is no fun by itself so you begin to chip it into small pieces. Still there is no fun, no game. Only when you carve it into a king, a queen, a pawn, a castle, a bishop, then you have a nice game of chess. They are all different pieces, with different purposes - all of the same wood.

The Bible tells us that in the beginning there was only God and nothing but God. Probably God got

bored just sitting as God always. So He said, "Come on, let me multiply myself. Let me separate myself into different names and forms and let there just be fun." So this is the Lord's play, His fun.

GOING BACK

Sometimes, though, we forget and make God's play into something too serious. We forget that the differences are all part of the fun, and we fight with each other.

When you finally get tired of that, when you really feel caught in it, you sit back and think, "Why do I get into these situations? Ah! I forgot, this is all just for our enjoyment, and ultimately we are all one. We just took different names and forms to play the game. I forgot that, I forgot the common Spirit behind everything. I applied the importance to the differences, the names and forms, so now I'm in a terrible state. Let me get back to the root of it."

That is when you become a religious person. What is religion? You are trying to bind yourself back to the Original. "Religio" means to go back or bind back. You started with Sat-Chid-Ananda. Just for the sake of fun you got into a name and form, but you forgot the Sat-Chid-Ananda because it's not always visible. When you get tired of identifying with all the differences, then you try to go back to the source; you become a religious person.

God is unlimited, infinite. Spirit has no name or form. But we are limited, our thinking is finite. We cannot understand something infinite with this finite

mind. So for our convenience sake, we bring that infinite One to the finite state. Through that finite image, we go further in understanding and finally see that God is infinite.

Imagine wanting to bring the sea into your house. How will you do that? The sea is comparatively infinite. If you want to bring it into your home, you'll have to just bring it in a bucket. So the bucket limits the sea, and you say, "Hey! I have a bucketful of sea." See? To you the sea has become a bucketful of water. It's not the real sea. You limited it according to what you could do. In the same way, due to our own limitations we limit the Unlimited One.

Of course, the limitations in us differ. My mind perceives in one way; yours, in a different way. Each mind has its own capacity and limitations. According to each mind, one perceives God in his or her own way. There are so many minds, and there are so many perceptions of God. You see God in your own light; I see God in my light. When we forget that originally God is nameless and formless, and that it is only because of the mind's limitations that we limit Him, then we forget the Truth and fight.

Don't try to bring the sea into the house because it is impossible to do that. Instead, you can get into the sea and become it. Then you are in the sea, but it is not separated from you. You are the sea. That is where the great prophet Lord Jesus Christ said, "Ultimately I realize that I and my Father are one and the same. I get lost in Him and am no longer separate."□



The JIVANMUKTA

Sri Swami Sivananda

A *Jivanmukta* is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the Supreme Self. Such a person is a God on earth.

The *Jivanmukta* is full of pure love, compassion, mercy, exquisite gentleness, hidden power, and strength. Love and lustre shine through his brilliant eyes.

The *Jivanmukta* has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows, and anxieties under all circumstances. Even when pains attaching themselves to his body are exhibited on his face, his mind never writhes under them and their antithesis. He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt totally. He shines in his own pristine glory, in his own essential nature of divine consciousness. He

radiates peace and joy everywhere.

The true greatness of a realized Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring, and impressive. His gait is magnanimous, his touch purifying; his looks are merciful; gestures, illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

The *Jivanmukta* or liberated sage is absolutely free from egoism, doubt, fear, and grief. These are the four important signs that indicate that one has attained perfection.

MARKS OF A JIVANMUKTA

Balanced mind, equal vision, indifference to pairs of opposites like pleasure and pain, censure and praise, heat and cold, success and failure --

these are the marks of a Jivanmukta.

Jivanmuktas are not frightened or astonished at any unusual occurrence in nature. They will never be disconcerted even should the sun grow cold, or the moon turn hot, or the fire begin to burn with its flame downwards, or the course of the river begin to rise upwards. The Jivanmukta is not perturbed under any condition. The Jivanmukta is undistracted amidst distractions.

THE WORLD

The phenomenal universe does not vanish from the vision of the Jivanmukta. He sees the world as a dream within himself. Just as the mirage appears even after the illusory nature of the water is understood, so also the world appears for the Jivanmukta even after he has attained Self-realization, even after he has clearly understood the illusory nature of the world. But, just as the person who has understood the nature of the mirage will not run after the illusory water for drinking, so the Jivanmukta will not run after worldly objects though the world appears to him. That is the difference between a worldly person and a liberated sage.

COSMIC VISION

The Jivanmukta beholds the one Reality or God everywhere and in all things. For him there is no distinction between a rogue and a saint, gold and stone, honour and dishonour. He actually feels that all is himself only; that snakes, scorpions, tigers, bears, and lions are as much a part of himself as his own eyes, nose, ears, hands, and feet. He is one with the flower, ether, sun,

ocean, mountain, and sky. He has cosmic vision and cosmic feelings.

A Jivanmukta is not a whimsical person. He is not bound by the rules of society; and yet, he will not deviate from *dharma* (duty, righteousness, morality). All that he does will be in strict accordance with the scriptures or sacred books. He spontaneously does only what is good. An expert dancer never makes a false step. So is a Jivanmukta like that when he works.

The mark or characteristic of such a person is an internal mental state. It cannot be perceived or detected by others. The Lord uses the Jivanmukta for His divine work.

The Jivanmukta does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.□

BELOVED GURUDEV

Light, again light
after stumbling on stone
in the dark, your hand,
your lamp guides us
even when we don't know
even when we forget
or when we slip
the heart still beats for you.

JOYOUS JAYANTHI

LOVE,
Your Santa Barbara Family

My Meditation Is to Serve

Excerpts from some interviews with Sri Gurudev

QUESTION: Do you spend days in complete silence?

SRI GURUDEV: Not purposely. When I don't have any work to do, I keep quiet. But if I just decide to stay silent, I might lose an opportunity to serve a few more people. As long as the opportunity is there to serve, I don't even want to go into seclusion; I don't want to sit quietly somewhere and meditate because my meditation is to serve others. How to serve better, that's my meditation always.

QUESTION: Would it be within your capacity to do something bad?

SRI GURUDEV: No. I won't go against my policy, my principles. Suppose you ask me to shoot somebody. Even though I may have the capacity, I won't do it.

QUESTION: Are your principles well-defined?

SRI GURUDEV: Well, my only principle is to serve people in all

possible ways, without bringing any harm to anybody, without disturbing anybody's peace.

QUESTION: Don't you think that is a principle that others should adopt?

SRI GURUDEV: Well, with this principle, I seem to find my Peace. So I really feel others should also lead a life of dedication, service. A dedicated person can never live a selfish life. The very word dedicated, as we use it in Yoga, means selfless - living for the sake of others. In that sense I feel even when I eat that I am not eating for myself. Eating gives the energy to serve. Even eating has a purpose behind it. And my purpose is to serve.

QUESTION: Have you ever been to a place called Heaven? If so, while there did you meet a physical being, God, who represented All in One?

SRI GURUDEV: I am always in Heaven, and I am always meeting God. Physically, mentally, spiritually

it's nothing but Heaven appearing in different levels. Just like the water, the wave, the spray, the foam, the ice, the iceberg are all the same essence expressing itself in different levels, so the same Essence expresses as physical, mental, spiritual, the world, the Heaven.

QUESTION: What do you think of God?

SRI GURUDEV: Well, I think of God as Peace within. Peace is my God. That is always in me, in everybody, everywhere. We miss that God only when we disturb our natural Peace. So I say, stop disturbing your peace; don't do anything that would disturb your peace, and you will realize God within.

QUESTION: Do things happening outside of you, say a thousand miles away or something, could those things disturb your peace?

SRI GURUDEV: No. What's the use? If I get my Peace disturbed, what am I going to do? In what way could I be helpful then? Not only a thousand miles away, what if something is happening right in front of my eyes. If somebody is trying to kill another person in front of me, I won't lose my peace. I will immediately try to stop it; I will do whatever needs to be done to stop the murderer, but I still won't lose my Peace. If I lost my peace, then I add more trouble. I think of the situation, analyze it, find ways and means to handle it with a peaceful mind. If I get disturbed then I won't be able to see clearly what to do. If somebody faints on the road, if you are a doctor; and as soon as you see that person, you faint

too, how can you help?

QUESTION: What sort of books do you read?

SRI GURUDEV: I don't really read many books. Instead I just watch everything in the world, in nature. I seldom read books written by men because I read God's book.

QUESTION: Do you think that the ecumenical spirit is growing? Do you feel that this ecumenical movement is a special part of your mission?

SRI GURUDEV: That spirit is growing. My belief is that people should come closer at least in the name of God and religion. Other things can even separate sometimes. But religion or spirituality should be something that brings them together. However, what we see many times is people falling apart in the name of God and religion. More people have died in the name of religion than in the World Wars. That's why it is important to realize that we all have different approaches, but we have the same goal. As long as we have the same goal, let us march together.

It is a joy to come together. In our Yoga Ecumenical Retreats, for example, different clergy-people all sit together at a common altar and conduct services. We all sit together and talk.

But I don't plan these things and call it "my mission". It just comes into my life, and I accept it. I'm just working along those lines. The time has come, and I seem to have been made an instrument for these things. I can't say that I sat, planned to do this and that, and then started working on it. Things are just falling into place.□

Disciples' Reflections



On the following pages, some of Sri Gurudev's disciples share reflections and stories of experiences with his Teachings in action. These nine people are only a few of the many in all walks of life who have had their lives touched and transformed by this great Master.

Swami Abhayananda Ma is the Assistant Manager of Integral Yoga Natural Foods Store in New York City.

Unanam Thill is an Administrative Assistant for an advertising firm as well as a dedicated worker on the LOTUS project.

Swami Gurucharanananda Ma is the Guest Master and House Mother at Satchidananda Ashram in Connecticut.

Kalyani Newman is the Advertising Promotion Manager for the New York Times as well as the Vice President of the New York IYI Executive Committee.

Ravi Donovan is a student in the Integral Yoga School in Connecticut. Reverends Janaki and Jaganath Carrera run the New Brunswick, New Jersey Integral Yoga Institute, teaching at Rutgers University and other colleges in the area.

Swami Prakashananda Ma is the Editor of Integral Yoga Magazine.

Swami Sharadananda Ma is the Director of Integral Yoga Publications.

The Gateway

by Swami Abhayananda Ma

Gurudev's birth is so intimately connected with our awakening into the life of the Spirit. At the time of his birthday, we rejoice with a most glad heart.

Signs of growth in the Integral Yoga organizations and surrounding communities are evident as the years pass. We see the businesses expand, the children grow and the Integral Yoga School become established, the new Ashram begin in Virginia, the LOTUS dream take actual shape. And beneath the swirling streams of activities? The silent, more difficult growth, as each of us comes to more consciously confront the narrow boundaries of his or her own ego. There is a sense of safety in staying within the limitations of our personal interests. But glimpses of the

Whole, of the Reality that lies beyond those interests, beckon us to adventure past our small selves.

We know that Gurudev knows that Reality, and that the Truth has set him free. So we follow as best we can - sometimes singing, at times limping, often complaining, and despite ourselves, dancing! As we follow, we come to see that we are exactly where we're supposed to be, that Gurudev is the gateway through which we pass to. . .nowhere but the place of knowing ourselves.

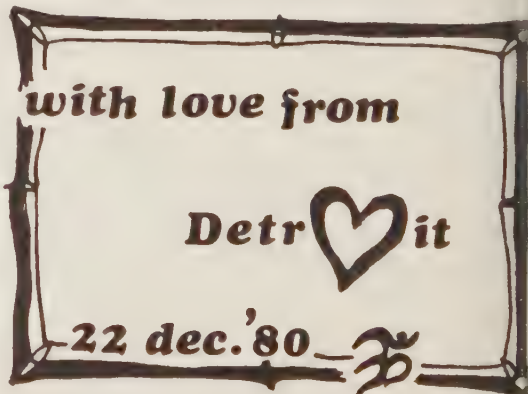
During this human drama of the struggle to become one with God, with the Universe, with our divine Self, who is Gurudev to us? It is apparent that he is our Teacher, our Parent, our Friend. He is our Beloved One, and we are his. And we will dance with him, I think, throughout all eternity.□



Happy Birthday, Papa!


"Beyond the beyond He's the highest one
Eternal bestower of happiness.
He lives in the center of our hearts
Like a crystal pure and bright."

—Your devoted San Franciscans



with love from

Detr  it

22 dec.'80 — 

Stepping Stones

y Jnanam Thill

ri Gurudev has given me a foundation on which to build a peaceful, easeful, useful life - the stepping stone to a spiritual existence. His being and his Teachings have given me hope to understand and try to control the anxiety, depression, and other daily waves of uncontrolled thoughts and emotions which arise within my mind.

He has made it possible for me, through the Yogic principles, to be patient with and renovate the mind through mental attitude. I see this change in attitude at times when the mind is leading

me around by the nose and I feel overwhelmed with the complexity of personal and world problems.

Sri Gurudev is a Self-Master, and because of what he has achieved, he gives hope that a state of supreme love, contentment and Peace is possible for me, even if I am not consciously pursuing this higher aspiration at all times.

The very sound of Sri Gurudev's voice is hope. I liken it to the embrace of the Light and the warmth of the Sun. He is a Sun among mankind.

These are the essential Teachings of Sri Gurudev which get me through each day:

1. The Spirit is the essence of everyone and everything. Love everyone and everything as your own Self, which they are.
2. Peace is your God. Nothing is worth your Peace. With a peaceful mind, you can achieve everything.
3. Enjoy what comes and what goes. Let nothing disturb your Peace. If you can't get what you want, forget it.
4. What you deserve cannot be kept away from you, what you don't deserve cannot come to you.
5. Realize the joy of serving. Expect nothing in return.
6. Be the witness, the observer to the phenomena of the world and the mind. Don't get affected by it. Anything is possible in this world. Keep your Peace at all costs.
7. Be happy. There is nothing bad in this world. All is for good. Learn the lessons and go on.□

In a Name

by Swami Gurucharanananda Ma

I love to relate how my Beloved Master and his teachings have touched my life.

Hearing his name alone in 1969 sparked my life! When I saw him at my first Yoga Ecumenical Retreat in 1971, I recognized him immediately as my Guru and felt a very deep Peace. Since my childhood I had felt his guidance and seen him within in my mind's eye. Now it was face to face. The years of longing for his beloved presence to manifest had at last been answered, and I received mantra initiation.

When he gave me a name almost a year later, he looked very intently at me and asked so softly, "Where have you been all these years?" My whole being responded, "Searching for you, my Lord." I am not quite sure I spoke out loud, but no matter, he heard it perfectly and again accepted that total surrender that had been made to him in my heart since I was a little child.

Is a name just a name? I think not! Gurudev revealed a key to my spiritual way through mine. The monastic name given me in 1975 was a joyful surprise. It confirmed a whole life's devotion and dedication and has revealed his deepest teachings to me over the years. It says to me: "You will find Divine Bliss (Ananda)

by ever taking Refuge at the Lotus Feet (Charana) of the Guru."

Taking Refuge requires total trust and love. It is the effect of Constant Remembrance of the Divine Beloved. This is real *japa* (mantram repetition), concentration and faith. I have felt the truth of the saying, "Where your treasure is, there your heart is."

Living constantly in the Guru's divine presence is taking refuge in him. It is the deepest trust and loving faith that makes it possible, and soon it manifests as attunement to the Divine Consciousness.

This remembrance is very centering and a most precious silence. Even in the midst of activities and duties, His energy and presence is the strongest awareness of all.

Scripturally, the "Lotus Feet" symbolize the most vibrant source of Divine Energy. Attaching to someone who will not bind us is an important lesson here. We experience Ananda as we liberate, not bind, ourselves. True surrender, love, obedience, service, always liberate.

Making this Refuge at his Lotus Feet a constant and steady flow is another teaching. It comes as the mind, body and senses consistently choose where it is that our true Peace is experienced. Take your time, choose well, discriminate, then stick to your resolve! □

Life Currents

by Kalyani Newman

One of the most helpful things I've learned from Gurudev is that things are supposed to be as they are.

As a child, this was readily apparent; it never occurred to me that there could or should be any life situation other than the one I had. My parents, brother and sister, home, friends were never negotiable. Trading them for others would have been unthinkable.

It was only through what is called the "maturing process" that I learned, mostly from my peers, to have desires for something else. This became more and more confusing as I grew older, went out into the world, and found out how many options there are. I also discovered how many people there are to tell you what you should be doing with your life. After a suitable university education, one should pursue a good job (but only for a little

while in the case of a woman), then marriage, children, house, two cars, etc.

My own life didn't fit the pattern; and, worse yet, whenever I tried to direct it in any major way, things went wrong and I felt miserable.

A few years ago, the goal-setters came along and told me I should have a five-year plan and so forth. It never worked; life carried me along, and I seemed to do pretty well by simply not resisting the currents. Still the questions kept assailing me: Should I be doing something else? Something more? What was my destiny?

Finally I met Gurudev and his Yogic Teachings. Through these teachings I do indeed see that I can do much more by developing and directing the energy available to us all. But I'm also beginning to understand the meaning of *karma* (action and reaction) and feel much more comfortable right where I am. For this I am constantly grateful.□

Spaghetti Dinner

Once there was a spaghetti dinner. I got to serve Gurudev. It made me feel good and it was fun. I think everybody who loves him would want to serve him, even if it was just one lettuce leaf. Even when Gurudev serves us it feels good. If he was giving us food it would be like a hug because when he touched the food it would be like blessing it.□

by Ravi Donovan, age 8

A Light Lesson

by Reverends Janaki & Jaganath
Carrera

Several years ago, when Sri Gurudev was visiting New Brunswick, we were reminded how he uses ordinary situations to teach proper attitudes.

I was driving Gurudev from the airport to the hotel where he was staying, and we approached a traffic light turning yellow. Not wanting to make a hard stop, I decided to drive on through the intersection. The light turned red faster than I had expected, and we ran it. "Janaki, you should have stopped," Gurudev admonished me. I hastily apologized and checked the rear-view mirror for police.

The next day Jaganath was driving Gurudev and came to the same light. Once again, it turned yellow. Having heard of my experience the day before, Jaganath hesitated, then applied the brakes. The car stopped reluctantly, and everyone leaned forward as it slowed. Sensing that something was amiss, Jaganath looked over his shoulder to Gurudev, who said, "You should have gone on through that yellow light." Jaganath explained why he hesitated, "Well, Gurudev, I know that the same thing happened to Janaki yesterday;

and I didn't want to get in trouble. So I thought I'd play it safe and stop."

Gurudev explained: "That's not the proper approach." He said that when driving a car, sometimes you use the gas, sometimes the brake. If you used just one or the other, the car couldn't be used properly. Laws too have different facets. In each case you have to know the law's policy. "Policy," he repeated and looked over at Jaganath, who was puzzled. Gurudev explained further, "Poly-cy. Poly-see. To see many sides, of a law, of an action. Only when you see all the aspects of a situation can your actions be balanced, rather than biased. That way, too, you can understand and obey the spirit of the law, not just the words."

This incident taught me the importance of flexibility in our thoughts and attitudes. We should remain receptive to each experience, without pre-judgement. Sometimes fears and laziness cause us to close up mentally, to accept previous decisions as final. This may feel safe, but it doesn't allow growth. By evaluating each experience on its own merit, we can see more of its possibilities. Through knowing the "poly-see", we can learn what the red lights are really for.□

Observing a Lion

by Swami Prakashananda Ma

To watch the magnificent soul we call Sri Gurudev in action is a great and inspiring experience. He has taught us that we too can attain that total peace and ease which he enjoys, and I have every reason to believe his statements. So one of my main personal practices is to watch him in action. For any spiritual seeker there are dry times when one wonders if the Goal is really worth it. When my mind drifts into such thoughts I think of my own dear Master; and the thoughts immediately dissolve. In seeing him, there can be no doubt that the Goal is absolutely worth every inconvenience.

The years I've been trying to follow Sri Gurudev's teachings have not diminished my fascination with him. One might think that by now I'd take his ways of working a little for granted; instead, he continues to amaze me. A great advantage to living in one of his Ashrams is the opportunity to observe him more closely, more often. Sri Gurudev often says that his *mantram* is to constantly be serving others, and I've observed that this *mantram* never stops in his life; in fact it is his life.

When the Ashramites are feeling weary and looking for a break, Gurudev is still working, serving. He may be on the phone, as he has been all that day: talking with someone who's just had a baby, then talking with someone who's just lost a loved one, then talking with the Ashram maintenance chief about difficulties with the Ashram furnace and how to fix it. Or he's traveling, lecturing, answering correspondence, always taking time for those in need. Constantly, constantly he gives. He goes at a pace that has driven many dynamic, high-powered business people to drink, or ulcers, or drugs, or even worse. Yet, there is Gurudev, seemingly floating from one service to another, totally relaxed and totally alert. He walks out of a long LOTUS planning meeting and plays with the children at the School as if he had just come back from the vacation he never takes.

For those who think being "peaceful" means being dull and useless, they can try watching Sri Gurudev. He is the most totally vibrant, dynamic, and charismatic person I have ever seen. His joy in life, his ease in all situations, his total compassion, his tender love of all, his serene energy are all an enthralling ex-

"Real religion is in living it. How can one live religion? Simply live like any other thing in Nature. They live for the sake of others, that's all. You don't need to do anything else, just live for the sake of others. Let every breath go in and out for the benefit of the world. When you eat a morsel of food, think that it is going to create a few drops of blood in your body to build strength which you can utilize for the benefit of others. For that same reason you are sleeping, breathing. With such an attitude every act becomes a selfless one, a Karma Yoga. In that way your mind will always be free of anxieties, worries, fears, greed, hatred. Your mind will be always serene and calm." - Sri Gurudev

ample.

Observing this magnificent Lion of Yoga, who would not want to be like him -- free, peaceful, easeful, useful in complete dedication to others.

THE DERELICT'S GARLAND

This little story took place a few years ago in Boston on a typical day of service by Sri Gurudev. Those of us from the Boston IYI were especially aware that since before dawn he'd been travelling to several different spots in Massachusetts, meeting with people, giving talks.

The air was crisp and fresh in the fall night as Gurudev left the Arlington Street Church. He had just finished giving a talk to a large and enthusiastic crowd, and it was quite late. Gurudev took plenty of time to talk with individuals who came up after the satsang, and his disciples were relieved when he started for the waiting car. We knew that he had another day of traveling and lecturing ahead of him.

As Gurudev walked toward the car, a derelict stumbled toward him through the crowd. This man was in every way typical of the derelicts who live on the streets in Boston's Back Bay area. His clothes were ragged, his whole appearance was disheveled, and

even from a distance, there was the reek of alcohol. As the derelict weaved toward Gurudev, someone instantly sprang forward to stop him.

"No!" Gurudev said rather gruffly to the protective disciple. "Let him come through."

The derelict swayed in front of Gurudev, mumbling "Baba. Baba." and offered him a garland. Earlier in the evening, as Gurudev entered the church, the Bostonians had presented a lush garland of carnations. Now the derelict offered another garland: approximately ten fallen leaves strung on a piece of dirty string. As the man placed the string around Gurudev's neck, Gurudev accepted it as if it were the most fragrant collection of tropical flowers. He took the derelict's hands and gazed gently into his eyes. The two spoke together so softly that those standing near couldn't hear their exchange. Then the derelict swayed off toward the Boston Common.

The next day, after Gurudev had left, we went to check out of his hotel room. On the little altar we had set up for him, he had neatly placed the derelict's garland.

Gurudev has that vision to see the true beauty, the real heart behind everyone and everything.□

The Guru Drops By

by Swami Sharadananda Ma

I had been sent to Steinberg's at the West Island Mall for lemons, and when I got back to Prema's, another car had just taken "my" spot in the driveway. Peering through the glare of the sun on the windshield to see who the culprit was, I could just make out a white beard and enough orange to realize that this was going to be interesting.

Meanwhile, Prema, who is always the most conscientious hostess, was up to her elbows in chick pea flour, happily preparing a lunch she thought would be delivered to the hotel for her Guru. So for once she simply called "Come in" when the doorbell rang and quickly went to wash her hands to greet her unexpected guest. Imagine her shock and delight when she saw that same white beard in her doorway. Gurudev had been in the neighborhood and "dropped in" for tea. Prema does make very good tea, but who would have expected this!

Her petite form embodies

whole lifetimes of devotion to God and faith in her Guru which could only be matched by the joy on her face that morning as she ran to welcome her beloved Gurudev. "Oh, Swamiji I'm so happy," she said over and over. Of course you'll think, "Well, who wouldn't be?" But you have to understand that for Prema this wasn't even a dream come true - she's too humble to even dream such a thing. It was a once-in-a-lifetime miracle.

Serving is Surfing

It was Prema's turn for a miracle. She ushered in her adored guest, got him comfortably seated, checked on lunch, made and served tea - all in the same amount of time it took me to remove my shoes and sit down on the living room floor. And my shoes didn't even have laces! Undaunted by either bubbling emotions or bubbling pots, this loving thoughtfulness manifested without thinking - naturally, spontaneously, and fast!

Just then, Prema's husband Gopal came in. As they sat at

their Guru's feet the conversation turned to the LOTUS and then to spiritual questions that had arisen for the couple during their regular scripture readings together. One question in particular had been prompted by a casual remark made by a relative of Gopal many years before and had been puzzling him all this time.

TWO ONLY WAYS

The question centered around the idea of Jesus as the "only" way or Krishna as the "only" way. Gurudev told them that while people are here arguing, Jesus and Krishna are sitting happily together there in Heaven and watching. "Through the ages, slowly, slowly, man slips from the path and falls into the ditch. Then God comes and puts him back on the path; and gradually, he slides off into the ditch again." When man gets stuck in the mud, Krishna turns to Jesus and says, "Do you want to go down and help?" And Jesus says, "If I go, they'll crucify me." Krishna says, "They'll crucify me too! Let's sit up here where it's warm and comfortable a while longer, and when they really need us, then we'll go down."

Then how could each one say "I am the way," as if excluding the other? "It is the Christ consciousness or Krishna consciousness that is the way, not the limited personality of Jesus or Krishna. And that consciousness is the same consciousness."

AND THAT'S A PROMISE!

Next question: Why do we have such limited vision then; why aren't we allowed to have this broader view? Gurudev said, "When you want a horse to go far and

fast, you put blinders on him. If you don't, he'll be looking to this side and that side, and he'll get distracted; but if he can only see the goal straight ahead, then that is where he will go.

"Saying a mantram just one time is enough," Gurudev continued. "One stanza from the Bhagavad Gita or one verse from the Bible is enough for a whole lifetime." We have to repeat a mantram over and over so many times because the mind wanders; but if just once the mind becomes perfectly still, it will melt completely into that cosmic vibration. Of course we asked, "Which mantram, which verse?" "Any one will do;" but he offered a few suggestions, particularly noting the one from the Gita where the Lord tells the devotee, "Renounce totally, have total faith in me, and I will give you everything." Then because we are still doubtful, Gurudev said, the Lord even adds, ". . .and that's a promise!"

YOU CAN'T LOSE

In came 7-year-old Vinod, quite elated from his first Little League game. "Did you have a good game?" Gurudev asked him. "Oh yes!" "And did you say your OM Tryambakams before the game?" his father asked. "Yes, Dad." (The child knows this prayer well, a prayer for the welfare of the entire humanity, not just "my" team, as he recites it daily with his parents.) "You see," Gurudev told him, "you said your prayers and offered your game to God, and that is why you played well and enjoyed it." Once you give up the idea of winning, you can't lose.

When lunch was ready, Prema insisted on serving the meal - in spite of the fact that one arm had recently been broken in 5 places in an accident! Lakshmi Kalfon, a won-

derful gourmet cook herself, had been helping Prema with the meal - especially with lifting pots and such jobs requiring two hands. She, too, refused to sit and eat. With her jaw set, she announced, "I'm with Prema" and resolutely walked into the kitchen to help serve the meal. Knowing how much these women enjoy preparing food, and how much a part of their service it is, Gurudev carefully explained during the meal why all of the dishes are prepared as they are, and how an Indian wife and mother cares for her family not only by giving them nourishment, but by her skillful use of herbs and spices, too - since each of them has a medicinal value, and aids digestion.

After lunch, Gurudev rose to take leave of this devout couple who, like their son, have learned

that by giving up, you get more. (Although they had an "arranged" marriage, by totally surrendering to the service of each other they have developed a loving, devoted relationship that has lasted for many years.) Before going back to the lemons, I hurried to the door to see Gurudev off - but he wasn't there. Looking back over my shoulder I could see him through a doorway where he was kneeling down in front of the family shrine, explaining with great concern and with great detail how Gopal could hook up a system by himself to have water continuously flowing over their new Sivalingam on the altar.

Having thus served the mental, physical and spiritual needs of each member of the family, Gurudev's form floated out the door - leaving the house filled with his presence.□



All love
from Your
children
of all ages -

Your own
INTEGRAL YOGA
SCHOOLS
Connecticut &
Virginia



Happy Jayanthi to our
Beloved and Revered
Gurudev.

With our deepest love
and gratitude to you
in celebration of this
blessed day.

Your Garfield
children



The Hunting Party

*A story from the childhood of Sri Gurudev,
from "Swami Satchidananda: His Biography" by Sita Wiener (Bordow)*

Even a great, wise teacher like Sri Gurudev was once a little boy. When he was little, Gurudev was called "Ramu"; and this is a story from that time in his life.

Although everyone who lived in young Ramu's house followed a strict vegetarian diet, there were certain relatives who ate meat. Meat was sometimes served at these homes, though cooked in a separate kitchen, using a different set of utensils for preparation and served in a dining room other than that in which vegetarian food was served.

The children of these relatives generally played within the thick jungle bordering their home. It ran and crawled with game who lived among the tall shade trees and dripping creepers. Often they would hunt and trap within the woods. When Ramu came for a visit he would usually go along on their hunts as a bystander.

He followed closely behind the boys, watching them swagger through the bushes, shotguns over their shoulders, bragging about the fine kill they were

sure to make.

"Shooting doesn't seem to be so difficult," Ramu thought. "And with all their talk, they rarely ever bring down anything. It seems to be just a matter of concentration. Probably I could shoot every bit as well as they by simply concentrating."

The boys were busily aiming their guns here and there, not giving their targets much cause for worry.

Ramu stepped forward. "Mind if I try?"

One of the boys squinted his eyes at Ramu. "Have you ever used a gun before? I don't remember seeing you shoot."

"Actually, no, I haven't. But it really doesn't seem to be something I couldn't do."

The boy looked at his gun reluctantly. "Well, if we haven't gotten anything today, I'm sure you won't, but here, you might as well try it."

Ramu slowly lifted the gun and raised it to his shoulder. High in a tree above perched a pair of birds. Carefully, he pointed the barrel, looking well into the

site, and pulled the trigger. Two things happened at the same time: the gun tore the air with a loud crack and the larger of the two birds fell from the tree, floating down, turning over and over in mid-air.

A great rush of accomplishment welled from Ramu's stomach, but it was abruptly quelled by a mournful crying sound. The female bird was shrieking through the forest. Down she flew, calling and crying, fluttering nervously over the body of her mate.

Ramu dropped the gun as if it were studded with spikes. Then he too fell to the ground. His blood sounded like the ocean in his ears. His heartbeat speeded to a point where he thought he could no longer breathe and would surely faint. His partners, on the other hand, were whooping in joy around him.

"Get up, get up!" They thought he was joking. "You told us you never shot before. That's impossible. You brought down that bird with one try. How great." They applauded him and danced about.

Their hero remained prone on the jungle floor. Nausea stirred in his throat. He was filled with disgust, sick at what he had done. He could hear the continued cries of the female bird.

Finally, he sat up. "I can't believe what I've done."

"Neither can we. You were absolutely fantastic."

"Think what you want. For me that was the first and last time I'll senselessly hurt another creature."

To the surprise of his relatives Ramu accompanied them to the jungle for another shooting trip. Silently he tracked behind, gunless as usual.

Stock-still, they halted. Treading cautiously on her thin, dappled legs, a deer walked toward them, unaware of the boys or their guns.

Two guns were soundlessly raised. Painstakingly. Slowly. She came closer, directly into the site of two shotguns. An explosion rang out. Ramu, last on line was shaking with a fit of coughing. As his companions turned to see what had happened, the deer took off and within seconds was far away.

The group continued when Ramu stopped coughing. Then someone spotted a rabbit. But before they could raise their guns, Ramu let loose a gigantic sneeze. The small animal vanished.

"First the deer, now the rabbit," one boy said with annoyance. "Every animal in the jungle must have run away after that sneeze."

Another said, "The first time I thought your coughing was real. Now your trick has become clear. I'm hungry and there's nothing to cook."

Ramu didn't answer. He began slowly walking, looking down on the ground. Eventually, he leaned down and began gathering a wild cereal. "If your problem is really your hunger, follow me."

He expertly built a Boy Scout fire and began roasting the cereal with a number of sweet herbs.

"It's quite good," said one boy grudgingly.

As they began to fill their stomachs, tempers subsided along with their hunger.

"Is this so much worse than eating animal flesh?" Ramu asked.

It is difficult for young boys with full mouths to answer such questions. □

PATIENCE

Little flowers
with wind and rain you close
but in your own time
will open
and find the sun
and know your glory.

Asangan Binstock



DOING AND BEING

Don't work for the things you love,
Do the things you love.
Don't do the things you love,
Be the things you love.
Don't be the things you love,
Be love.

Love, love
Love, love
By learning to love,
By loving to learn,
By learning to learn,
By loving to love.

Swami Amarananda

Illustration: Jane Jackson

Day-by-Day with Sri Gurudev



July - September 1980

HONG KONG: Wedding Blessings

Back in March, when Sri Gurudev was on his way to act as special guest speaker for the 6th International Yoga Teachers Association General Meeting and First World Zen Yoga Convention in Japan, he stopped in Hong Kong. His beloved friends and devotees the Harilela family had invited him for the joyous occasion of the wedding of Maya Harilela to Ramesh Dipchand.

Many of Gurudev's Western devotees know Maya from her visits to the Connecticut Ashram. She is the eldest daughter of Hari and Padma Harilela. Sri Gurudev joined all the Harilelas, who love and revere him as the Guru of the whole family, for a week-long celebration that included the traditional Indian engagement ceremony and culminated with the wedding. The celebration would be continued for another week with more ceremonies and daily parties. No Harilela wedding is complete without Sri Gurudev's presence; and as one of the family's most beloved members, he was asked to join in all the

ceremonies and festivities.

An Indian wedding in its traditional form is rich in meaning and symbolism. Sri Gurudev explained that during the engagement ceremony, the groom's family decorates the bride with jewelry and perfume, symbolizing their welcome of her as a new member of their family. The bride's parents, before the wedding ceremony welcome the groom into the family by a ceremony of washing his feet. After the wedding, the bride sits with each member of the groom's family and exchanges back and forth over a large bowl, handfuls of salt to symbolize sharing the staple food or staff of life. There is also an exchange of gifts between the two families themselves. I could see about 20 or 30 suitcases at Mr. Hari Harilela's house filled with gifts waiting to be sent to the family of the groom.

During this time Sri Gurudev was visited by his longtime student and devotee, Eva Kwan, who served as his secretary during his early visits to Hong Kong. Eva

*Sri Gurudev and
Rev. Seung Sahn
at the Providence
Zen Center.*



was overjoyed to see Gurudev; and, as if time had not separated them for an instant, she was always there at his side. She took him to visit another longtime devotee Thelma (Shanthi) Heitmeyer. Shanthi teaches a Yoga class for Europeans in Hong Kong and requested Gurudev to address her students.

Gurudev also spoke to students in a Bhagavad Gita class which Nina Harilela attends. This talk was arranged by Nina and held at the Harilela residence. As the students eagerly questioned Guru-

dev, many aspects of Yoga were covered.

Mr. and Mrs. Rathour, whom Gurudev has known since his early days in Hong Kong, invited him for lunch. Mrs. Rathour prepared specially a dish that Gurudev loves and that she used to prepare for him in those days. "She has not forgotten," Gurudev said fondly; and we all felt he was referring to more than the dish she had prepared!

-Sr. Devi

PROVIDENCE: Zen Center

In July, Sri Gurudev was invited to speak at the Providence Zen Center by Zen Master Rev. Seung Sahn (Soen Sa Nim). The center was just being prepared for its grand opening, and the vibration of the dedicated work which had gone into its building and preparation were easily felt.

Gurudev sat beneath a beautiful golden statue of Lord Buddha to speak to the Zen students.

"I hope that nothing I say will confuse any of you," he said. "That is one of the most important things: we should respect all the spiritual paths and try not to cause any confusion or doubt in the minds of others. We should try to find what is common to our paths." With that as his opening statement, Sri Gurudev went on to give a very clear, unconfusing, Zen-like talk.

On the 2nd of August, Sri

Gurudev once again was invited to visit the Providence Zen Center, this time for the opening ceremony of the new Dharma Room.

Soen Sa Nim warmly received Sri Gurudev. Together with many who had traveled from all over the country for this occasion, they shared a lunch of traditional Korean food.

The Dharma Room is the place where Gurudev had spoken in July. With the stunning statue of Lord Buddha as the heart of the Center, many souls will come here to take refuge in the Way of the Dharma.

An opening address was given by the revered Zen Master of the Los Angeles Zen Center. Then Sri Gurudev gave the congratulatory address, saying: "Buddha gave Dharma and organized the Sangha. Now, sangha should follow Dharma and attain Buddhahood."

-Sr. Devi

SAYE: Smile It Away

In the month of August, forty-three men and women from the United States, Spain, Israel, Australia, France, Hong Kong,

and Belgium came to Satchidananda Ashram in Connecticut for Beginning Teacher Training, qualifying them to teach Integral Yoga. Each



Sri Gurudev with the August Teacher Training graduates.

year, this program is offered at the Connecticut Ashram; and the participants live a full Yogic lifestyle in residence here during that month.

Sr. Narani Chaitanya of the Montreal IYI and Rev. Jaganath Carrera of the New Brunswick, New Jersey IYI were directors of this program, supervised by Rev. Prahaladan Mandelkorn, and assisted by Lakshmi Luster.

The highlight and delight of this month long training program is the fact that Sri Gurudev is usually here for the entire month to speak with the trainees. He will frequently stop by unexpectedly to watch them practicing their teaching.

Each Saturday during this August, Gurudev spoke about the Thirukural by Thiruvalluvar. This great South Indian scripture contains advice for everyone from householders to monks, from businesspeople to children, on almost any possible situation. Sri Gurudev read Thiruvalluvar's short, concise statements to the group and gave his own comments along with quotes from other scriptures.

On the first Saturday, as Gurudev entered the Ashram for

the Satsang, he stopped to play with one of the young babies. Little Prabhu Roosevelt had developed a bit of a skin infection on his nose, and his parents were naturally concerned. Gurudev took a look and gave them some advice, but Prabhu himself just kept smiling and cooing. Sri Gurudev seemed to be speaking to anyone with troubles as he said, "That's right, Prabhu. Smile it all away."

God's Will

That evening, Gurudev was asked, "How do we know the difference between God's will and our will?"

"God's will is always for the benefit of everyone," he replied. "The *vrittis* (thought waves) come only when you feel you are doing it and for your sake."

In answer to a question about *siddhis* (powers), Gurudev explained: "The *siddhis* should come and beg you. You shouldn't run after them. Our aim is to develop *buddhi* (intellect, discrimination) not *siddhi*. . .The *siddhi* just comes by itself when you are ready. If something comes too early it's no good. . .All I can say in plain language is be a good per-

son. Everything else will come."

On another evening, when asked about *siddhis* again, Gurudev simply said, "Real *siddhi* is total accomplishment, to be complete master of your senses."

Wealth of Kindness

On the 23rd of August, we were joined by special guests Professor R.K. Venkateswaran, Chairman of Religious Studies at the University of Detroit; his wife Susheela and daughter Sambhavi; and Mr. Yusef Barakat who had organized and coordinated the Detroit Symposium on Humanity in 1979 at which Gurudev had been a guest speaker. Professor Venkateswaran and Mr. Barakat spoke about LOTUS and its promise for benefit to humanity.

Later in the evening, while reading from the Thirukural, Gurudev commented, "Patience is the greatest virtue, and the greatest example of this is Mother Earth. We dig into Her; we explode Her, but She still supports us."

Later in the evening Gurudev was reading from the Thirukural about some of the other virtues. "Master Sivanandaji always used to say that the best *sadhana* is: bear insult, bear injury. Endure the hard words of others."

"It is better to die than to gossip," Gurudev quoted from the words of Thiruvalluvar. Then he told us, "That's because evil produces more evil. . . The wealth

of Kindness is the Wealth of all forms of wealth."

When he came to the chapter on fame, Gurudev elucidated: "Yes, it's good to be famous, to be a hero; but be famous for something good. Your deeds should contribute something good, something worthwhile. What benefit is there in some daredevil stunts? . . . Everyone should think, 'Am I contributing something or am I just existing?' The scriptures say that at least a handful of people should praise you when you die."

Cook the Groceries

When it was time for the Teacher Trainees to get their diplomas, Gurudev told them to "Let that beauty - Cosmic, not cosmetic - be expressed in your life."

"Here in the training program," he went on, "you've gotten the groceries. Now you have to go home and cook them. Without actions, words are of no use."

Gurudev reminded them of the all-important ecumenical teachings of true Yoga when he impressed upon them: "Do all that you can to eliminate the idea of dividing people. Try to feel, and help everyone else to feel that we are all part of the global family. . . . Don't ever deny anyone in the name of faith. . . . Yoga means coming together. . . . You are all going home as messengers of Universal Brotherhood."

-Swami Prakashananda Ma

SWITZERLAND: Clean Mind, Pure Heart

On August 29, Sri Gurudev flew to Switzerland to attend the annual meeting of the European Yoga Union. He was met by his gracious host, Mr. Gerard Blitz, who is the president of the European Yoga Union. Mr. Blitz is the

founder of the Club Mediterranee, and has in recent years devoted his life to teaching Yoga and to training Yoga teachers in Europe.

The meeting was held in Zinal, high in the Swiss Alps. During



Sri Gurudev with members of the European Yoga Union.

the first week of September, 40 teachers from all over Europe came to spend a week with Sri Gurudev. They ranged in age from 20 to 70 and had been trained in different European Yoga Schools.

At the first meeting with Gurudev, the daily schedule was planned. The day began with meditation at 7:30. Everyone walked down to the valley at 9:00 in the morning and boarded a suspended cable car to be lifted high up on top of a mountain. In the quiet morning air we could see the cows grazing in the mountain fields, and hear their bells ringing in the distance. There in a chalet with a panoramic view of the alps, the morning session was held. Every day a different teacher led a Hatha Yoga class in his or her own style of teaching.

Twice during the week, Sri Gurudev taught the Hatha class. "Asanas should be easy but not lazy," he told the group. Indeed he guided them to gently make a vigorous effort in the poses, and with a Master's eye, he adjusted their postures. He was inspired to give a short satsang now and

then on the tremendous value of the bow pose for insulin production or on the need for good diet to be flexible. He even demonstrated the headstand, showing how to come out of it with perfect control, then showing how to come down if you lose balance; he rolled out of the pose with the ease of a child. After he led the group in deep relaxation, one of the students said she had dropped thousands of years of tension.

After the Hatha session, Gurudev would answer the questions of the group, and often illustrate his teachings with delightful drawings on the blackboard. Some European schools of Yoga do not consider vegetarian diet to be very important, but Gurudev gave an impressive array of reasons for vegetarianism; proving that the human body is built for it, that there are less toxins and harmful hormones, that it is most humane and less violent. He openly told them, "I want you to be totally convinced that vegetarian diet is the best diet for a yogi! No one should be disqualified from practicing Yoga because of

s or her diet, but you as teachers of Yoga should know what is right."

Sacred Language

Each afternoon Gurudev would give Satsang. His subjects ranged from family life to how to build a house. The essential teachings of Yoga: "Have a clean mind and you will know the Self" were known to be the same as the essential teachings of all religions: "Have a pure heart and you shall see God."

At their request, Gurudev led the group in meditation and answered many questions on meditation and mantrams. "Every religion has its sacred language and mantrams. The Christians use Gregorian chant to create the Divine vibration through sound." When he said this, all their faces melted with joy, as Gurudev helped them to see the depth and meaning in the tradition of their childhood.

Gurudev gave 5 to 7 hours of Satsang each day along with informal teaching and personal counseling. Under his loving care the participants blossomed visibly. On Thursday afternoon, I looked around the room and thought "Are these the same people we met on Sunday? Their faces are all shining!" (That night in the mirror, to my surprise, my own face looked completely different, glowing like theirs.)

There were also vacationers at the Club Med where the session was held and lots of children who loved Gurudev at first sight. One afternoon a member of our group saw 5 little ones engaged in a lively discussion:

First child: "I did! I did see Santa Claus!"

Second child: "No you didn't.

It's the wrong season."

First child: "Yes I did! He was wearing an orange robe!"

When the first week drew to an end, many members of our Zinal family said goodbye with tears in their eyes. They hope to come visit the Ashram next year. Many said that they were returning home with enough love and inspiration to last a whole lifetime.

The day before this first group departed from the Conference, the husband of one of the participants came to pick her up. Anne Marie Schedler introduced her husband Friedbert to Sri Gurudev. As they met, Mr. Schedler said, "I'm really glad that my wife has been in good hands."

"Why do you say that?" Gurudev asked. "How do you know she's been in good hands?"

"Well," Mr. Schedler explained, "before she left for the Conference, I used a pendulum to swing over the names of all the teachers who would be there. As it was swinging over your name, it began to move much more swiftly. Then I knew that you were the best person to send her to. Now, meeting you, I see how true that is."

Mr. Schedler mentioned that he would like to offer some service to Sri Gurudev's work. "Anne Marie has told me all about your LOTUS project, and I would like to collect some funds here in Europe for the LOTUS."

Gurudev appreciated this heartfelt offer of voluntary service and thanked the Schedlers before they parted.

Just a few days before this issue of the Magazine went to press, we received word from Mr. Schedler. He had sent papers to Gurudev in connection with opening a bank account in Switzerland

for the European LOTUS contributions. How beautiful it is to see the way that Light is already spreading.

Dig Deep

During the second week in Zinal, the whole Club Med was inhabited by yogis, as 450 members of the different National Yoga Federations from all over Europe and many parts of the world arrived. There were several invited guest speakers, including Gurudev's brother monk Sri Swami Satyananda, a well-known Hatha yogi Swami Dayananda, and European yogis including Nil Hahoutoff and Gerard Blitz. The atmosphere was one of mutual respect and an exchange of ideas between the different schools of Yoga.

Gurudev spoke on the Yoga Sutras and on meditation, and gave smaller workshops where he answered questions. Some people told Gurudev they were bewildered by the volume of information coming from many sources on spirituality. Gurudev advised them to "stick to one path. Respect all the other paths, and know that they are all equally good. But dig one deep well, and you'll get water. If you dig many shallow wells you will waste your en-

ergy and never get water."

The well-known Belgian yogi Andre van Lysbeth came with his wife for a brief visit with Sri Gurudev. Many of Gurudev's other European devotees came to visit him, among them: Savitri de Meyer, Lakshmi and Narayana Kiekens, Manu and Nischalla Godfirnon. Gurudev also had a delightful visit with Dr. Rao from San Antonio, Texas, who was in Europe for conferences on biology. There was an opportunity, too, for Gurudev to visit with Mr. and Mrs. Hug in their "Integral Yoga Institute" in Lausanne, Switzerland.

Near the end of the week, Gurudev presented a slide show and Satsang about the LOTUS. The room was literally packed to overflowing with interested Yoga teachers. Most of the group stayed long after the presentation to ask questions and express their enthusiasm for this great project.

There was a wonderful spirit of cooperation and admirable selfless service by Nicole Buchert and members of the European Yoga Union. Gerard Blitz was, as always, a model host to everyone - especially Sri Gurudev. Gurudev commented on this memorable two weeks: "In Zinal, I have seen all!"

-Sr. Narani

SAYE: God Has a Reason

On the 21st of September, the Ashram was blessed to have Sri Gurudev join everyone for the Yom Kippur service. As many of our readers know, the Satchidananda Ashrams and Integral Yoga Institutes celebrate holy days of all the major religions.

On this particular evening, Swami Swaroopananda and Reverend Prahaladan Mandelkorn led us in a moving service of readings

from the Old Testament and Hebrew prayers. They also discussed the meaning of this Jewish Day of Atonement.

When Sri Gurudev was asked to speak, he clarified the meaning of atonement: "At-one-ment. When you are at one with everybody, that is what is meant to be."

"We sin against others only because we forget who we are,"

e said. "To experience that oneness of spirit, you must have purity of mind. Purity of heart cannot be achieved without forgiving and forgetting. . . If you do not forgive others, you will not be forgiven. Until you forgive others, you are not even fit to ask forgiveness."

Gurudev went on to discuss prayer. "If you have that confidence that you have totally trusted God, you know that it is God's duty to take care of you. . . If in spite of your prayers, you keep suffering, know that God has a good reason." He gave us the example of two kinds of animal babies. The baby monkey grabs its mother, wraps itself around her, and holds on for dear life. As the monkey mother jumps from place to place, she doesn't even need to worry about the baby because she knows it will hold on.

The kitten, on the other hand, just trusts the mother cat to take care of it. As soon as the mother takes hold of the kitten by the nape of the neck, the kitten just goes limp and lets the mother move it. She might even jump from one roof top to another, but the kitten will just be relaxed in its trust that the mother will take care of it. So of course, the mother completely looks after her baby's welfare.

We can have either relationship with God.

Economy Is Yoga

On the 27th of September, the Saturday evening Satsang was titled "Business Yoga", and our guest speakers were two yogis who are also business people: Kalyani Newman, Advertising Promotion Manager for *The New York Times*, and Rudra Altman, Director of Prem Products, which operates Ganesh's Wholesome Cook-

ery and Cheese and Stuff Food Store. Both speakers discussed ways in which they apply Yogic principles in their work and gave some stories of incidents when Gurudev has helped them directly.

Gurudev himself spoke a little about Business Yoga. Quoting the Thirukural, he said, "You can be a good business person and still be a good yogi."

"The seller should put himself or herself in the position of the buyer, and the buyer should put himself in the position of the seller. Then there will be fair business."

Gurudev explained that we should have respect for money and treat it well. "In the old days, people had their money pocket next to their heart. Nowadays, they just stuff it into a pocket next to the buttocks. . . Instead, you should treat it properly, respect it properly, exchange it properly. We should handle everything in that way. That is Yoga. . . Economy is Yoga."

Gurudev spoke about both borrowing and donating money. "In English, the word 'debt' has a silent b, but that b is purposely there to sting you."

He went on to talk about the sort of attitude we should have with whatever wealth we receive, be it in the form of money, health, good fortune, whatever. "Everywhere in life there is business, not only when you own a shop. Give and take is business; give and take is life. . . When you receive something good, in some way in your life use it for others. Don't just hold onto something. When the stomach takes but doesn't let go, there is sickness."

His talk of give and take led to a discussion of *karma*, the law of action and reaction. Among

other things, Gurudev said that sometimes in order for us to learn suffering comes. One student asked, "If suffering teaches us, how may we bring on the suffering more quickly?"

Gently Gurudev explained to him that we should never try to bring on suffering. "Life will send that suffering to you if you need it to learn something. You yourself can't be the judge of whether you need to learn that way or not.

"When life does bring you some pain, simply ask God to help you: 'God, please give me the courage to face this situation. With Your help, I'll be able to face it and learn what is to be learned.' "

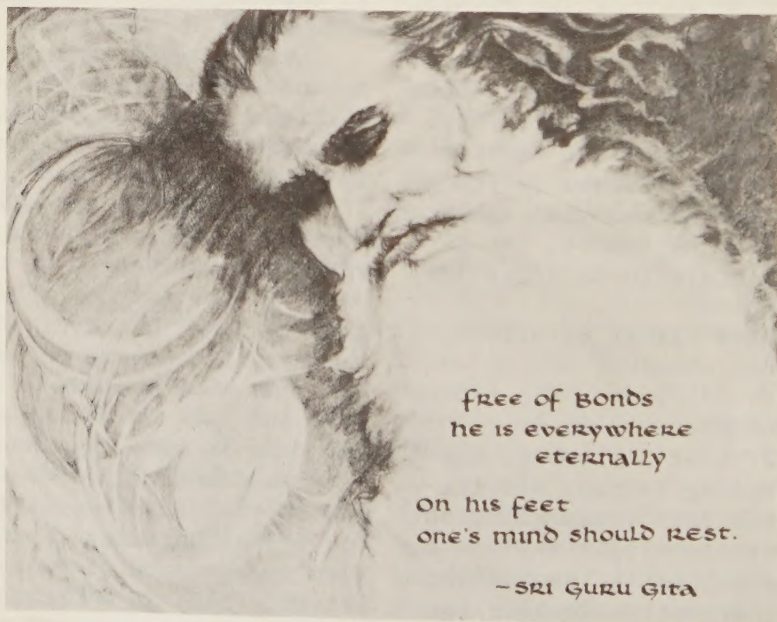
The old show business slogan "Always leave them wanting more" seems to come naturally to Sri Gurudev, for we never do seem to

get enough of him. After this wonderful satsang, which ended with an inspiring talk on courage, Gurudev was off to the Virginia Ashram the next day.

Often when Sri Gurudev "leaves" the Ashram, some of the disciples who live there feel sad. With a tear in the eye, such a person will think "Oh, he's 'left'." as his car drives out of the gate. But then, as that same person begins to go about his or her daily activities, it becomes clearer and clearer until by the end of the day there's no doubt. He never left, he's right there - in the brightly colored trees, in the crisp, fresh air, in the sparkling eyes of the other Ashramites, and, most important of all, in the very heart of the person who thought for a moment that they could be separated.□

-Swami Prakashananda Ma

Blessed jayanthi,



free of bonds
he is everywhere
eternally

On his feet
one's mind should rest.

-SRI GURU GITA

your connecticut ashram family

Wisdom Offering

Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.

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At Your Feet ~ Your N.Y. Children